

THE BAPTIST.

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"We give below the compromise agreement made at Liberty, Amite county, last week between the circuit court and council for the defendants charged with whitecapping. The men charged with the crime were given nominal fines which were remitted by the court. The settlement of the troubles growing out of whitecapping in Amite county has been anxiously awaited by the best citizens of the county, and a pathetic scene followed the signing of the agreement, which is an evidence of the satisfactory settlement. The Judge called upon a citizen to offer a prayer which was done and many were the eyes that were wet with tears. We hope this will end the outrages growing out of the reign of lawlessness in that county."

The above clipping from the *Woodville Review*, enjoys the distinction of being without a parallel so far as we know. Prayer in this case was not out of order, but in line with the apostle's injunction, "Pray always." As expressed above, it is to be sincerely hoped that this species of anarchy shall cease.

Centerville, on the Y. & M. V. Railroad, 8 miles south of Gloster, was the place of meeting of the Carey Association, which was held on the 3rd and 4th inst. This is a town of some 600 people, prosperous and growing. Rev. Joseph Jacob is pastor, who met us, and escorted us, in company with Rev. W. S. Culpepper, to the home of Bro. W. L. Jenkins, where we were treated to an ample breakfast.

H. S. Archer was re-elected moderator; Joseph Brueck, clerk; and E. B. Seale, treasurer. There appear to be thirteen churches in this association. The attendance of both messengers and others was quite small, but the spirit was fine, the work harmonious, and the plans aggressive. Natchez is in this association, though represented by only one delegate, the pastor, and he only one day. He with several others were greatly missed. W. S. Culpepper preached the associational sermon, which was much enjoyed by the association. The visiting ministers present were J. J. Walker, S. R. Young, A. V. Rowe and the writer. All the subjects usually discussed in associational gatherings, were considered favorably and vigorously.

In the territory of this body there are three large brick churches, built more than 75 years ago. The board is endeavoring to recussitate these churches, which are almost defunct. These almost dead churches are in Wilkinson county, in the historic

country of Curtis and his collaborators of a century ago.

Prohibition received large attention at the hands of several speakers.

All courtesies were shown the editor of THE BAPTIST, whose home was with Dr. J. C. Robert and his kind family, to whom we are under many obligations. The next meeting will be held with the Gloster Church.

This body met Tuesday, Wednesday and Thursday with the Fannin Church, where Rev. G. S. Jenkins, a student of Mississippi College is the earnest and deservedly much loved pastor. It was our good pleasure to drive out with him from Brandon. The morning session was over when we arrived. By special request of the appointee, Rev. W. P. Chapman, Secretary Rowe preached the Associational Sermon in which he expounded the great doctrine of missions to the edification of all his hearers.

After spending an hour around one of the most richly laden tables one's eyes almost ever saw, the body met for organization. They had the once usual but now happily passing away custom of reading the letters in vogue, after which they proceeded to the election of officers by ballot, which also is passing away; and especially where the people meet to do business for the Lord, and have only a limited time in which to do it. The election resulted in the election of that prince of good fellows, Dr. Noble, being chosen moderator, T. J. Miley, clerk, and Brother Robins, treasurer. Visiting brethren were Secretary Rowe, T. J. Moore, W. L. Moulder of the New Liberty association, M. J. Derrick, of the Orphanage, and ye scribe. It is said that Bro. Moulder baptized more people last year than any other man in the State—134. What a fine record that is!

The Rankin association is the very soul of courtesy to the visiting brother. THE BAPTIST is in great favor with them as was shown by the kindness with which they received its representative; but also by the number of new subscribers and renewals he got.

There are not many preachers in the association; but what they lack in number they make up in quality. It would be hard to find three men of more worth than the Mileys, D. "Jasper" and T. J., and W. P. Chapman—the only resident pastors in the association; and Bro. T. J. Miley is going to move to Taylorsville in the New Liberty association.

This association has the rule, whether good or bad, of allowing no brother to be moderator more than two consecutive

years. They also have the good habit of getting down to the Lord's business in earnest and staying at it all day—they met at 8:30 a. m., and had a good prayer-meeting. They meet next year with the Beulah Church, D. Jasper Miley to preach the sermon.

Our stay "in their midst," was made thrice pleasant by being permitted to enjoy a night's rest in the hospitable home of Dr. and Mrs. Noble.

We also had the pleasure of addressing the Woman's Meeting, and by getting in earlier, hearing a good paper by the president, Miss Clara Boyd.

Under the above caption, the Watchman of Boston, of September 24th, has a short, but pointed editorial. While "How Doctrines Have Changed," presents the true status of the case, nevertheless the duty of Christian people, both North and South, to Christianize and educate the Negro remains. Following is the article. Bear in mind it is from the North and written by a republican:

"In the discussion of the attitude of the radical Negroes, who antagonize the ideas of Mr. Booker T. Washington, it should not be forgotten that these radicals are preaching the precise doctrines of Negro rights, Negro equality, and Negro capacity that were dominant in the North throughout the long period that followed the Civil War. Charles Sumner and the men who followed him utterly eschewed the doctrine that the Negro is the inferior of the white man; they argued not only for the equality of the Negro before the law, but for the equality of the Negro as a power in making the laws, constraining the laws, and enforcing the laws. Mr. Sumner went so far as to seek to secure what looked like social equality by a summary process of legislation. We must not forget how greatly the dominant views upon these matters have changed at the North during the last few years. Now many of the leaders of public opinion, even in the Republican party, are speaking of the Negro as belonging to an inferior race; they acquiesce in the measures that deprive him of the franchise; they scout the idea of any sort of equality on his part with the white men. To be sure there are a good many people who hold the views of twenty-five years ago, but these views are not the dominant ones. The times have changed. Still those who condemn the doctrines of the radical Negroes should remember that the white republican party in the North championed these doctrines only a few years ago."

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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The Situation in Cuba.

Before using this thirty page pamphlet, from the Home Mission Board, in which is set forth in full the situation in Cuba, as it relates to the Dr. Diaz trouble. It quotes numerous letters, contracts, understandings, agreements, decisions, conferences, court findings, church records, Board proceedings and newspapers. In fact, every thing necessary to a clear statement of the whole affair.

If there ever was anything needful to establish the good name of the Home Mission Board, in the mind of any fair-minded man, this pamphlet supplies that need. From a careful reading of its every page, it is as clear as day. Writ that the Board has done all that any honorable set of men, on the face of the earth, could have done to maintain fraternal relations with Dr. Diaz. It is also clear as daylight that the uncovering of the footprints in the downward career of the once great "apostle to the Cubans" has been a most painful task to the members of the Home Mission Board. If the Board has erred at all, it has been on the side of mercy, for which they should have praise of all good men. Their desire to save Diaz to the cause, and restore him to his once useful place in the work of Cuba's redemption, almost brings one to tears as he reads. How they must have loved him, and yearned for his return!

There are only two disclosures in the pamphlet to which we can now call attention, which very fully illustrate the character of the man with whom the Board has so patiently dealt. In 1894, no sooner had he been clothed with the power of agent, or attorney for the Board—and the Board must needs have an agent or attorney in Cuba, than he, without the knowledge or consent of the Board, or any member of the Board, placed a \$12,000 mortgage on the Board's property, \$8,000 of which he used in buying another piece of property, the title of which was made to him, "individually" and not as "agent" of anything or any one. Where the other

\$4,000 went nowhere appears. Nor did the Board find out about this mortgage, until after the Spanish war broke out and Diaz had fled the country to New York, and one Dr. Belot had been appointed agent. This gentleman discovered the mortgage, and at once notified the Board, who "with some difficulty" succeeded in getting Dr. Diaz to come to Atlanta, and then only after they agreed to pay his traveling expenses. When he did finally make his appearance, the only extenuating circumstance in the transaction was that he hoped it might prove a profitable investment, and that he expected, some day, to present the property to the Board. "Although there had been a period of more than two years, and although having many convenient opportunities, he had never given information of the transaction; yet hearing his statement, and through the regard which the Board and the denomination then had for him, the Board condoned the act," paying the mortgage and the interest, Diaz, on demand, conveying the property held in his own name to the Board.

After peace had been arranged between the United States and Spain, Diaz went back to Cuba and assumed the pastorate of the Gethsemane Church, and in time was again in the employ of the Board, at a salary of \$1,800 a year; but, not getting along well with the other missionaries, he was in charge of the work only at the Gethsemane Church, Rev. C. E. Daniel having been placed in charge of the work in general. One thing after another happened until Diaz resigned his pastorate under the Board, organized an "Independent Mission," and finally wound up, last May, by entering suit in the courts of Cuba, for an alleged \$20,000 debt that the Board owed him on back salary, as manager of the Gethsemane cemetery. In the meantime, he preaches to the Gethsemane Church, in the property owned by the Board. In view of his suit for the recovery of a salary that he fixed himself, at \$1,200 a year, while at the same time he was getting \$1,800 a year as pastor at Gethsemane, and which was unknown to the Board until after he ceased to be in their employ, and in view of his possession of the church, using it for school purposes, and actually living in some of the rooms, the Board, through its attorneys, Page & Conant of Havana, instituted proceedings to eject Diaz from the building, in order to save the property, which suit was recently won in the "Court of First Instance," and also in the "Court of Appeals;" and after eight days' notice Diaz and his family were removed from the building into the streets, where they had their pictures taken, together with their goods, preparatory, no doubt, to making a trip to the States.

It does seem that this statement from the Board, which is intended for general circulation, ought to forestall the Diaz crusade. Surely our so-called Gospel Mission brethren are not so prejudiced against our Boards, as not to be able to give them a fair trial and a sure verdict in this case—the evidence being so overwhelmingly

conclusive of their absolute innocence, from any thought even of doing the man Diaz any wrong. It looks also as though the case might be regarded, after this, as forever closed. If ever a man needed to be saved from his friends, surely Diaz is that man just now; as he finds himself in the hands of the "Gospel Missionaries," who under the pretext that some great and awful wrong has been done Diaz, by the Home Mission Board, have been prodding that noble band of our noblest brethren, until they have had to yield to the inevitable, and painful though it was, give out the facts just as they occurred, although under their cumulative force, Diaz is bound to be completely crushed. We praise the Lord, that there are still to be found in the earth such men, as make up the Home Mission Board, who had rather endure wrong than, if left alone, to inflict pain upon a former friend and brother in Christ Jesus, by giving out the facts that would crush him, while vindicating themselves.

There ought to be such a rallying to the Home Mission Board, in the light of these disclosures, seeing that they of themselves are absolutely incapable of inflicting pain upon even a weak brother, as has never before been seen in the annals of our missionary operations. Let every Baptist in the whole southland come to its help. And let us pray for Dr. Diaz, that the Lord may again use him for the redemption of Cuba, if it seems good unto Him to do so. His will not ours being done.

Notes and Comments.

"Don't try to do your pastoral work from the pulpit" is good advice for every preacher in the world.

Chicago is the theological center of the world. She has six theological schools with 832 students in attendance, besides numerous Bible and training schools.

President Poteat's opening sermon before Furman University was from Philippians 3:10, "That I may know him," the subject deduced being, "The highest knowledge, and how to attain it."

The Examiner rejoices that The Christian Observer has reached its 91st year, but regrets that it "has not yet learned that the Greek word baptizein means always and everywhere immerse." That is just cause for regret; for every school-boy knows that much these days.

The legislature of Alabama has decided by a unanimous vote to place the statue of Dr. J. L. M. Curry as one of Alabama's two distinguished representatives in that august convocation of America's "Immortals," in the "Hall of Fame" at the National Capitol. All honor to Alabama. In this she has chosen wisely. In thus honoring the memory of Curry, she honors herself, for he is worthy of all the distinction that can come from having a place in the "Walhalla" of America.

The Southern Baptist Theological Seminary opened on the 1st with 178 young preachers present.

Dr. John F. Forbes has resigned the presidency of the Stetson University, Deland, Fla., and Prof. Farris has been elected Dean of the faculty pending the election of a new president.—Surely it is time now for their trouble to cease.

And now our strenuous president has been caught with a six-shooter in his hip-pocket. What a shame! And he had it with him, while on board a yacht, off on a pleasure trip. Let the nation hang its head in shame. What will not the "man on horseback" do yet before he gets out of the "White House"?

The Times-Democrat says that New Orleans now has one saloon for every two hundred inhabitants and are establishing more. Usually the people of other cities are satisfied to have one for every thousand. Surely the great metropolis of the South is the most terribly afflicted spot on the continent.

Preparatory to moving down upon New York, Mr. Dowie took a collection in Chicago last Sunday and got "a half barrel of money" with which to pay the freight. After he gets through with New York, he threatens to move down upon the South and show us how to settle the race question by advocating the inter-marriage of the races. He will never come, if he waits to "do New York first, as we trust he will.

The Standard propounds this sensible ble question, which is well worth the attention of all the people, who love their kind: "If the Bible is excluded from the public school, if parents neglect religious instruction and Bible reading and explanation at home; if the total amount of religious training is that of the half hour of the Sunday-school session, what will be the character of the men and women of the next generation?"

At last Dr. Boswell has taken a stand upon "John's baptizing." He does not believe that the Bible says that John immersed all whom the Bible does say that John did immerse in the river Jordan. God says that is what John was doing in the river; and it is not for us to say that He did not know what He was talking about. To say that they were all baptized, that is, immersed of him in Jordan confessing their sins is equivalent to saying that none of them were baptized, that is sprinkled of him, Doctor, as sure as we live.

Because of his great age Dr. Galusha Anderson, head professor of Homiletics in the Divinity School of the University of Chicago, has resigned, and Dr. Edward Judson, the pastor of the "Judson Memorial" Baptist church, New York City, has been elected in his place. It is believed that he will accept the place. He is a great and good preacher, as well as teacher; and his com-

From My Field.

Held my first meeting with the church at Chalybeate Springs, beginning 4th Sunday in July. Bro. Austin Crouch, of Corinth, did most of the preaching. It was strong and ably done. Christians were greatly strengthened, but only one was received by baptism. This church has made considerable advancement in its contributions during the last two years. This is a fine country community, and an appreciative people. I have been called again for the third year, but have not yet decided whether I shall accept.

SPRING HILL.

This is three miles west of Oakland, in Talahatchie County. I commenced a meeting there the 5th Sunday in August. I did all the preaching. Miss Delle Little, of Tula, led the singing. In many respects this was a good meeting. One was received by letter and four by baptism. The interest was good when the meeting closed.

OXFORD MISSION.

This mission has been fostered for a number of years by Bro. G. W. Leavell, of the Oxford Baptist Church—beginning in the shade of some trees, afterwards under an harbor, and later in a school-house.

Through the kindness of the State Board, and some kind friends, regular preaching has been conducted there during this year by the writer. We began a meeting second Sunday in September under an harbor nearby, which was erected for the purpose. Cool weather and winds, after a few days drove us into the house. There was a good interest, and a growing interest till the close. The writer did all the preaching, save two sermons, one each by Bro. R. C. Blalock and J. R. Taylor. Those who are converted in meetings held here, join churches in Oxford, or nearby churches in the country.

TULA.

Here I had the assistance of Bro. N. W. P. Bacon, who did all the preaching after Sunday. I had to leave on Friday, but the meeting continued through Sunday. Present results, eight baptized, and one by letter, with four others awaiting baptism. This was a great meeting, and like many others, closed all too soon. The churches where I have had brethren to assist me have shown a generous appreciation of their services. This is as it should be.

FRIENDSHIP.

This church is situated near Ecu, Pontotoc County. Bro. J. J. Gibson, of Tula, is the worthy pastor. Here I did all the preaching. The pastor could be present but one day. Sickness in his home called him away.

The meeting was a feast of good things almost from the start. It was a meeting of unusual spiritual power. There were several conversions, and some were awaiting baptism when the writer left. When formality, and conventionality are laid aside, and the Holy Spirit is allowed to come in and lead, gracious results usually follow.

W. I. HARGIS.

September 28, 1903.

The Christian and the Governor.

Paul says the governor, the civil ruler, is a "minister of God," and should be accepted and obeyed as such by the disciple of Jesus. He has power and the right to use it. In all this authority is conferred through the people.

Christians should submit to the properly constituted ruler. The Apostle lays down this general principle: "Let every one of you (bondsmen, not even the Pope) be subject unto the higher powers," the civil authorities over him. He enforces this injunction on the origin of civil government. Its origin is divine. "There is no power but of God." That is, all duly constituted authority is appointed and ordained by the will of God. Government is not a necessary part of it. God does not approve of it. The meaning is that it is His will that men should live under government and that the ruler is a ruler.

It follows that he who sets himself against his God, because he does not belong to the party or his faction in the party, or for any other reason, sets himself against the will of God. No one is superior to the law because he thinks himself right and the law is wrong. All civil government derives its authority from God, and He, by His providence, establishes it among men. It gets too bad to be obeyed if it is remembered that God has given it the use of power.

He who resists it does it to his own hurt. He will receive his judgment at the hands of men, really from God through men. Most of the disciples of Jesus at the command of the governor do that which is morally wrong. Nay, verily. For conscience' sake they refuse and suffer the penalty, withstanding the authority.

The purpose of God in a ruler is to inspire fear in those who do good, but unto those who do wrong. He is "not a terror to good works, but to evil." Does a man live without fear? Let him go, which is good. Law is not made for a righteous man, simply because he is righteous. He works from a higher motive than legal restraint and constraint. If he does evil then he should fear, for the law is God's minister, and bears not the law as a meaningless symbol of power.

Our State has recently endured a remarkable campaign for office. The citizenship has been universally, deeply and intensely stirred. Good men were surprised and sorely grieved at methods used to gain political triumph. If we should believe orators, editors, and reporters, no man who was asking the suffrages of the people was for office. It seemed that one could be just and kind and truthful toward his opponent. But the will of the people has been expressed. What now is the duty under God to the civil ruler, and to the expectation?

First of all, the disciple of Jesus seeks it as a right, and demands for it as a mercy, that the legislative and executive departments of our government do all in their power to inspire in our people a high regard for law, and respect for the officers of

government. The influences of legislative enactment ought to be made respectable. We wish to feel that these influences represent the reason and judgment and conscience of our lawmakers and rulers, and not the interests of bribers. If law is bought and sold in our capital the ordinary citizen cannot be expected to respect the statutes of the State.

The Christian craves the assurance that every citizen shall stand on equality before the law with every other citizen, not only in the enactment, but also and especially in the administration of law. Many of our people do not feel this assurance. There is one law for one class and another for another class, not indeed on the statute books, but in the halls of justice. As a matter of fact, men are not equal before law. As I see it, this is the equality that the Negro craves, and what under God we owe him—liberty to make the most and best of himself in all respects, and equality before the law. He should be made to understand that he shall be legally punished when he does wrong and legally protected when he does right, that he shall stand in this respect on equality with the white man. He has learned that equality before the law does not mean universal unlimited suffrage.

The Governor nominee has promised us a clean and righteous and impartial administration. Let us accept this promise as made in all good faith. He made no promises to help in his election. There is no occasion then to use offices at his disposal as assets to pay off political debts, for no such debts have been made. Let us hope that he will not use these offices, and especially the schools and the asylums and hospitals for the unfortunate, merely as assets to reward his political friends. It is natural that he should think that his friends will render best assistance in making his administration successful, and appoint them to office; but we pray that he may keep it fresh in his heart that he was elected, not to serve himself or a few friends, but all the people of our commonwealth.

The Christian, every citizen, whether he voted for him or opposed him, owes it to him and to God to allow and assist him in making us a good governor. He will gather around him officials who in his estimation will serve the best interests of the State. No one should hinder him in the enjoyment of this privilege, in the exercise of this right. This duty of suffrage and help rests heavily just now after the first trial of the new election laws upon those who opposed his election. The man, the citizen, ought to be greater than the politician. The government of our State is of more importance to us than the governor.

The press, though it may have abused and misrepresented the candidate, ought now to hold up on the man, and be loyal to the governor. It owes it to the State and to God. If there be criticism it should be a just and kind examination unto the merits or demerits of measures and works with a view to helpfulness, and not a malicious faultfinding, to injure the worker.

It is a sore grief to many that so soon as a man is elected to office a partisan press goes to work to burden his administration, and to hinder his political advancement.

Of course the Christian ought to be a law-abiding and a law-enforcing citizen. "The law-abiding citizen is the loftiest patriot." He should also in his conversation lead his family and his neighbors to "honor the governor" as "a minister of God." He should also pray in his home and in his church for him and all civil officers. "I exhort, therefore, that, first of all," an Apostle of Christ says, "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

H. F. S.

A Mexican Convention.

Our National Baptist Convention held its first annual session in Mexico City, Sept. 13 to 17. Rev. Alejandro Trevino, pastor of the First Baptist Church of Monterey, was made President and Ben F. Miller of Toluca, Secretary. The Convention is composed of all Baptists laboring in Mexico. There were present forty-two delegates and a large number of visitors. The sessions were harmonious and pervaded by a devotional spirit from first to last. A carefully prepared program was published weeks in advance bearing on the most important features of our work. The following is a translation of some of the subjects:

1. Reasons for organizing a Convention,—advantages: our position respecting Interdenominational Conventions.
2. Importance of our churches adhering strictly to the doctrines and practices of the New Testament.
3. Importance of laying more stress on the fundamental doctrines of the New Testament, in our preaching and teaching.
4. Importance of our two Boards, the Northern and Southern, co-operating in establishing and sustaining in Mexico, a first class college, especially for the education of our native preachers,—a college which would command the recognition and patronage of the highest classes of society.

5. Importance of giving to the rising generation a Christian education.
6. Is it possible to confederate all the Baptist work in Mexico? And what are the best means to attain this end?

7. Advantages of organizing in Mexico a Baptist Publication Society.

8. How may we obtain more laborers for the fields white unto the harvest?

9. What are the relations existing between the Boards and the native workers?

10. Self-support.

11. How far should fraternal and denominational courtesy prevent our entering fields (occupied by another denomination) whither the providence of God seems to be leading us?

12. Are limitations placed on the independence of a Baptist church organized on

a mission field?

13. Our duty to the Indians in Mexico who do not speak Spanish,—should we send them missionaries?

14. What importance should be given to work among English-speaking people in Mexico?

15. (After persons have been married by the civil judge according to Mexican law,) should our preachers repeat this ceremony in our churches (as do the Catholics?) Should we have in our churches Christmas festivals and others of a similar character?

It is needless to say that the discussions provoked by presenting the above subjects were interesting and at times heated, yet they were highly instructive and helpful. The unanimity of sentiment and the warm fraternal spirit manifested throughout the entire meeting were really beautifully. For some of the brethren the trip was expensive, coming as they did from the remotest limits of the country. Rev. Porfirio Rodriguez, our veteran missionary who has been preaching the gospel about thirty-five years, came from near Eagle Pass, a distance of 1,089 miles. No one seemed happier than he. The brethren take pleasure in giving him special recognition, and he is richly worthy of all the honors he receives.

The Convention has been a great uplift to us all in many ways. It would be difficult to overestimate the permanent good which must result from it to every department of our work. After spending a week together, talking and praying over the Lord's work, we feel better acquainted with each other, and we understand better than ever before the entire field, its difficulties and needs. We return to our respective fields of labor with joyful hearts, determined by the blessing of God to do more than ever to hasten the coming of our King.

We were disappointed and sorry that Secretary Willingham could not be with us. The next session of the Convention is to convene in Terreon Thursday before the second Sunday in October, 1904. Reader, you are invited to be present on that occasion.

J. G. CHASTAIN

Guadalajara, Mexico, Sept. 25, 1903.

Two Replies.

EDITOR OF THE BAPTIST:

In reply to Mr. J. E. Byrd, please refer him to 1 Samuel, 31:3-6.

Yours truly, CHAS. C. LAIRD.

Pascagoula, Miss.

The following query, and request to answer, occurred in last week's BAPTIST: "Do you consider Saul converted and saved or not?—J. E. Byrd." "Will some brother tell?—Ed." No, Saul was a self-murderer. If he ever was a "converted" man he "fell from grace," or self-murder is not an unpardonable sin. T. D. BUSH.

Collins, Miss.

Would like to ask Bro. Bush one question in connection with the clipping enclosed. After the woman at Endor had called up Samuel for Saul, Samuel told

Saul as recorded in 1 Samuel 28th chapter and part of the 19th verse: "Tomorrow shalt thou and thy sons be with me."

Your brother, F. E. HITS.
Nixon, Miss.

What Is the Harm in the Ball?

1. Unsaved church members and dancers usually press this question. It may be difficult to make one see the wrong, because of the condition of the moral optic nerve. When I lived in Texas a gentleman asked this question. Upon declining to answer, he chided me as wanting confidence in my position. I said, do you consider it wrong to take a social drink? He said, no. Is it wrong to get a little "tight?" No, was the answer. Is it wrong to swear a little, when provoked? No. Is it wrong to neglect the whole subject of religion? No, was the prompt reply. I then said, with our wide differences in moral vision no discussion could be profitable. It is not easy to convince an unconverted man of the wrong of the ball. He allows himself too much margin for self-indulgence to see the wrong in hardening the heart against God.

A ball is an assembly for dancing. The dancers meet late when the saints are asleep, and break up toward the dawn, usually. Many church members oppose the ball who favor small select dancing parties at a Christian home. The mistake is full of danger. After dancing the first winter our select party grows to be too large for a private parlor and the next fall they go to a hotel or a public dance hall. Many of the nicest young people who learn to dance in a parlor wind up in a promiscuous gathering in a public or an out-house. It is a mistake to send children to a dancing school, or any other school where dancing is encouraged or allowed. If a child should grow to majority, averse to the sober restraints of the Christian religion, as a rule the child's existence is a misfortune if not a curse.

Dancing usually hardens the heart against repentance and faith. The Creator has given to the boy modesty and bashfulness. When these are worn away by contact in the dancing school or ball rooms, the boy having passion enough to lead him astray, goes wrong before moral and religious restraints are developed. No worse evil befalls the child or the youth than wearing away the natural modesty before there is a genuine case of conversion.

As sure as the drunkards fill the ranks of the drunkards, so surely the dancing school and the select parlor dances fill the halls of promiscuous dancers. If love of dancing usually prevents conviction and conversion, parents should set their faces against the dance as they prize the souls of their children. Many parents are unarméd by the fact that the children challenge them to point out the chapter and verse that condemns the ball, as though all other sins are forbidden in the Bible by name. Parents forget that every moral action is embraced within ten commandments. The New Testament has occasion to mention a number of sins, but the num-

ber is very small. In Gallatians 5:19 Paul enumerates vices which prevent the entrance of the kingdom of God and, adds, "and such like," or "things like these" (Revised Version.)

I freely acknowledge, that if the ball is not a species of amusement under a condemned genus, then dancing is innocent. In other words, if the ball cannot be classed with vices that are condemned, then dancing is innocent. If the Bible does not clearly condemn the ball in spirit, then the ball is innocent. Let us see. Rom. 12:2 says: "Be not conformed to this world."

SYLLOGISM.

1. Conformity to this world is condemned in the Bible.
 2. Balls conform to this world.
 3. Therefore balls are condemned in the Bible.
- Paul said: "He that soweth to his flesh shall of the flesh reap corruption." Gal. 6:8.

SYLLOGISM.

1. Sowing to the flesh is condemned in the Bible.
2. Dancing is sowing to the flesh.
3. Therefore dancing is condemned in the Bible.

I shall not here show the evidences that the ball is not only a fruitful source of irregularity but it has led to the fatal fall of both sexes beyond any known amusement.

The Bible lays down the rule that we ought to refrain from anything that is hurting and ruining others, as, "If meat make my brother to offend, I will eat no more meat while the world stands." I Cor. 8:13.

SYLLOGISM.

1. Self-indulgence which is hurtful to others is condemned in the Bible.
2. Dancing is self-indulgence that is hurtful to others.
3. Therefore dancing is condemned in the Bible.

Whatever misleads the weak and offends the true genuine saints is sin against Christ.

"But when ye sin so against the brethren and wound their weak consciences, ye sin against Christ." I Cor. 8:12.

SYLLOGISM.

1. Whatever is a sin against the brethren is a sin against Christ.
2. Dancing is a sin against the brethren.
3. Therefore dancing is a "sin against Christ."

I do not expect to reform a single inveterate dancer, but I do hope to open the eyes of soul-loving parents.

J. H. CASON.

Carrollton, Miss.

Kosciusko Association.

Conveyance will meet visiting brethren who come by rail at West, I. C. R. R., early on Friday and Saturday mornings. Trains stopping: North, 3:44 p. m., 1:21 a. m. South, 11:49 p. m., 1:41 p. m.

D. L. WILSON, Pastor.

Essay on Hebrew 6:1-9.

It is an admitted fact that the Bible from Genesis to Revelation is the Word of God (no time to waste in criticisms or infidels). It is a gift in itself. It is a gift of God and in mercy given to man for his instruction and guidance all through the journey of life. In view of the promised land—where there is peace and joy forevermore. Even though advanced in the Bible is elevating, it is full of thoughts that prove its divinity and the abiding love of the Giver. It is the most invaluable book, not another one; it drops it out of the world, then what would be dark always, dark, when a storm in mid-ocean. What is the central thought of this invaluable book? It is the Christ the Son of God; this is the truth, the inspiration of the Holy Spirit, beginning God created the heaven and the earth, and the "Even so come Lord Jesus." The grace of our Lord Jesus Christ be with you all," Amen.

It is Christ—the light—the Sun-light—the glory—the life of heaven come to seek and to save the lost.

This Book which is above price is a mirror which when it reflects the things that make up the destiny of him who looks—even a taste of heavenly joy. It is a telescope which opens up a revelation of all past events of the ages gone by—even to the "In the beginning was the Word and the Word was with God and the Word was God."

It is a positive assurance of eternal life—it is a declaration of salvation to all who accept Christ upon the terms of the gospel when our names are entered in the Book of Life; it is there to stay until the promise of Christ is fulfilled and we see him in glory—when we, too, shall be there. This brings us to our starting point at Heb. 6:1 to 9. I will only give you the first six verses and then ask the reader to turn to chapter and read:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptism and the laying on of hands and of resurrection of the dead, and of eternal judgment, and this we do, if God permit."

This Scripture is so plain and most unquestionably teaches only, once Christ finished a work for man's redemption, only once man hath a Godly sorrow that worketh repentance, salvation not to be repented of. But the Scripture is replete in its import that saints should "Go on unto perfection," to be steadfast and patient and diligent, but to go on to perfection, "leaving the principles of the doctrine of Christ," leave off the things that have been settled so far as relates to our past sinful condition but now made clean through repentance and faith, these are the principles of the doctrine to lay aside. For the redemption, to go back, on account of his daily mistakes or daily sins, is to trust upon the accepted and settled principles of the doctrine of Christ; it is

again to lay the foundation of repentance from dead works. Paul teaches that these principles of the doctrine are the essential beginnings—after that comes the doctrine itself—which is, "Let us go on unto perfection." These essential beginnings were repentance and faith, or a Godly sorrow for sin that worketh repentance not to be repented of and the laying on of hands and of baptism, and faith in the promise of the resurrection of the dead and of eternal judgment. Paul well said, "this will we do if God permit," let us understand this point. Paul said for us not to do certain things—says for them to be left off, but, says Paul, we will do if God permit, then if God will not permit such a thing to be done—can it be done? Why should Paul say to the saints to leave these things and go on unto perfection—does he intimate that we can do our first works through Christ again—no—certainly not, he says they are dead works and that God will not permit. Of course man in his weakness would be constantly going back to first principles and now proceeds to show us how these things begin and end. For, says Paul, it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good Word of God and the power of the world to come to renew them again unto repentance if they shall fall away." What is this? Strictly or abstractly construed we would say that Paul here teaches a possible falling away into the lines of eternal death and for such as fall away there can be no more repentance and faith unto salvation, only an eternal death. We ask the Apostle why is this, hear the answer. "Seeing they (would) crucify to themselves the Son of God afresh and put him to an open shame." I transposed a part of one sentence to make it read plain—but not changing the sense of it. Then it is that we understand why Paul says—we would do these things "if God permit." Next verse helps out the interpretation much. For the earth which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them by whom it is dressed receiveth blessing from God; the earth drinketh the rain which is life to the herbs and receiveth blessing of God. So God once sends the life eternal into man, so he is continually receiving blessings from God—if we like those of whom the herbs are dressed—do the dressing work in the vineyard of the Lord. Next verse tells us about the thorns and the briers, who are these? These are they—who would go back and have the first work done over again—these are they who do not progress, they make no right effort to go on unto perfection—therefore their works are as thorns and briers, hence their works are rejected and "are nigh unto cursing whose end is to be burned" to be nigh unto cursing, means a rejection and are burned. "If any man's work shall be burned he shall suffer loss, but he himself shall be saved; yet so as by fire," 1 Cor. 3:15. In the 9th verse Paul assures them that although he thus spoke he is persuaded better things of them—be-

cause he believes they were redeemed as confirmed in the 10th verse.

The foundation upon which the church is built has for its pillar the great truths of the gospel, whose pillars rest upon the Rock Christ Jesus. If it be possible for a soul made alive through Christ, to apostatize unto death, eternal death, then the regenerating power of the Holy Spirit would give no assurance of eternal life through the finished work of Christ, the church of Christ would be a failure and the promise of our Lord that the gates of hell should not prevail against it, would be a mistake and the heaven appointed messenger would be unable to face the world and preach the gospel of the kingdom, and "The gospel is the power of God unto salvation," and "He that believeth shall be saved." A sinner can reject or accept Christ and thus settle his own destiny—but to accept Christ upon the terms of the gospel is to stand by faith with the eye of the heart fixed upon Him who is the finisher and author of life—seeking the cleansing until washed from sin in the blood of Christ ('tis then the blood-washed sinner is known and his name is recorded in the Book of Life in the courts of heaven). Who can change that record?

All Scripture is practicable, and more, it is the Word of God—the word which, when spoken makes worlds or wipes them out of existence. In view of the certainty of the promise eternal—Paul says, "We, who have tasted of all these good gifts can never go again or a second time to Christ for salvation—the plain inference is if it be possible that man could do this, "it would be a shame for Christ to be sacrificed again for this would prove a failure in his first work. The sinner saved, is saved—or the work of redemption was not complete; to this proposition all must agree. The thing demanded is of God—He demands the principles of the doctrines of Christ—"repentance and faith toward God" and of the doctrine of baptism—resurrection of the dead and eternal judgment. This is the faith and the accepted doctrines of the poor sinner that brought the sweet gift of eternal life that anchored the soul in the Solid Rock Christ Jesus. We cannot go back to first principles, they are settled, and Christ has and holds them, ours is now to go unto perfection. We have our life safe in the Clefted Rock—the foundation is laid, let us build up—on it, like the house builder, leave the first principles or the foundation and build on—up—on the foundation, leaving the foundation behind, be a faithful worker in the vineyard, be patient, be diligent, "For God is not unrighteous to forget your work, and labor of love which ye have shewed toward His name in that ye have ministered to the saints and do minister," or to go on unto perfection, or "reaching forth unto those things which were before, pressing toward the mark for the prize"—this is the mark of the Blood of the precious Son of God, and the prize is the Crown of Righteousness, and it is before us, the race way leads to the Crown; let us run as not to faint by the way. Hebrew 10: "Their sins and

iniquities I will remember no more. Now where remission of these is, there is no more offering for sin." Yes it be a shame for man to ask or expect Christ to crucify himself again, Christ cannot come again to be made an offering for sin, the plan of redemption complete—and your once redemption is complete. He will come again I know, but it will be for the redemption of soul and body unto a glorious and an immortal life of bliss. In Hebrew 10:26,27, Paul was talking to unbelievers when he said there remaineth no more sacrifice for sins etc. In John 5: Whosoever is born of God sinneth not and that wicked one toucheth him not "is this a positive assurance of life?" It is a poor soul indeed that never grows, always in infancy, he will wilt and wither. The born of God at birth enters the Christian race—if he stays and never runs he must suffer loss. To run the Christian race requires patience and diligence—adversity will come to him who slackens in the race. Look ahead and above for the Star of the east and push on toward the Crown, the Lord will illuminate and dispel the adverse environment. Paul meets us here with the assurance of God's promise, Persecuted but not forsaken, cast down but not destroyed, "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." O 'tis sweet to know the Lord and His love. God would not have sent that chorus of angels to sing the songs of heaven, at the incarnation of His Beloved Son, "peace on earth and good will to men" if it were possible for the devil to touch one of his saints and stain him with the filth of sin unto death. One sacrifice—one salvation, one record only in the Book of Life.

Hell and death is conquered and the Lord our Christ has the keys—so when He shuts who can open—when He opens who can shut. He will come again. Who can hinder? He will let down to earth the new Jerusalem, who can stain His hand, Col. 3:3: "For ye are dead and your life is hid with Christ in God, when Christ who is our life shall appear, then shall ye also appear with him in glory."

John 11:26: "Whosoever liveth and believeth in me shall never die. Believeth thou this."

John 10:9: I am the door, by me if any man enter in he shall be saved. See also Eph. 4: We will all shout when Jesus comes again. Hallelujah!"

L. L. BOONE.

Chickasahay Association.

The 28th annual session of this body was held September 23rd and 24th inst., at Enterprise. It is now composed of 31 churches. Since the meeting last year at Shubuta, the First Church, Meridian, Fifteenth Avenue and South Side, withdrew by special resolution to go into the organization of the Lauderdale county association. Also Mt. Gilead and Poplar Springs; and at the late session a letter was granted Seventh Avenue. This leaves in the Chickasahay only Forty-first Avenue and Highlands, of this city. Phalti and Hiwannie,

two new churches, were received.

Only three of the delegates in the organization are now living, two of them, the writer and Bro. O. D. Bowen, were in the late meeting; the other Brother, F. C. McGhee, was unable to attend. Bro. W. H. Patton was re-elected moderator, and Bro. W. A. Roper, Clerk. But you were present during most of the session, and will have told what of importance was done. Several of the churches are practically dead; but may be revived—a committee was appointed to look after them. What we need is a Missionary Colporteur to thoroughly canvass the field.

Only two of the churches now composing the body, have a membership of say 250—Forty-first Ave., and Waynesboro; but nearly all have Sunday-schools and one a B. Y. P. U., the association adjourned to meet Wednesday before the first Lord's day in September, 1904, at Waynesboro, and I am glad it did not say *sine die*.

Enterprise is not a new town. I visited the place in 1848. Railroads have since developed it. It has a splendid public school, under the efficient management of Bro. W. H. Foster, son of the late Elder J. C. Foster. In his hospitable home I was royally entertained, with two lady delegates from 41st Avenue Church. We were pained to note the affliction of the noble grand-mother, Mrs. Tripp, with temporary paralysis of the left side. M. W. Buckley is the Superintendent of the live Sunday-school, and the other Buckleys with Bro. Ward, are earnest workers.

L. A. DUNCAN.

My Meetings.

Others have sent in reports of meetings, here are mine:

COMO.

Following the first Sunday in June, Bro. S. G. Cooper preached to the edification of all present, and with great acceptance to the church for five days. Visible results—one for baptism.

LONGTOWN.

Following 4th Sunday in July for one week. Here a former pastor was asked to hold forth the Word, and Bro. J. E. Barnett explained the way of salvation so clearly no one need not have turned away not knowing the way. Visible results—two for baptism.

MT. ZION.

Following 4th Sunday in August for ten days. Again Bro. Barnett, a former pastor, presented the Word of truth and our hearts were made glad to see the glory of God in the salvation of many precious souls. Visible results—5 by letter and 17 by baptism were added into the church.

FRATERNALLY,

R. L. BUNYARD, Pastor of these churches. Como, Miss.

Bogue Chitto Association.

This body met with Smyrna Church, fifteen miles east of the I. C. Railroad in Pike County, Sept. 24th, 1903, in its 34th annual session. 26 churches reported, and

the letters showed progress on all lines of Christian work.

The introductory sermon was preached by A. P. Pugh, which met the hearty amen of all the delegates. The former officers were re-elected: I. H. Anding, moderator, S. C. Walker, clerk; and G. W. Simmons, treasurer.

Had report on missions and a magnificent speech by Bro. Rowe—which closed the first day's session.

Sunday was taken by speeches on Sunday-schools, and preaching both at the house and at the stand. Monday was our busy day—reports on subjects fostered by the association, and speeches by lay-members and preachers.

This association is a fine body of people, strong lay-members, and able preachers of the gospel. The spirit of the meeting was brotherly from start to finish. The visiting brethren were Bro. Rowe, who spoke on all questions to the edification of all; Bro. Lucas, who preached an excellent sermon at the stand and did good work for THE BAPTIST. And then my old friend, Scarborough was there in super-abundance, representing the work at large.

Late Monday evening the gavel fell and we stood adjourned to meet with Eden church Thursday before the 4th Lord's day in September 1904.

Bro. Anding gave a tender and sweet spirited talk, which has ever marked his life, and then while we sang: "God be with you till we meet again." We took the parting hand in tears.

J. H. LANE.

Information Wanted.

I want to know the post office address of Bro. R. H. Cruthirds, clerk of Calhoun Association, and his nearest express office. I want to send him a bundle of convention minutes for his association. Will he or some one else inform me?

I also want the following information: To know the name, post office and express office of clerk of each the Bethel and the Pearl Valley associations. Will some one be kind enough to tell me? I want to put in their hands some convention minutes for their associations.

JOHN P. HEMBY.

Pheba, Miss.

DEAR BRO. BAILEY:

I have closed my last meeting for this season. In June Bro. M. K. Thornton assisted me at Malen. The results were—nine by letter and four by baptism united with the church and the church greatly revived.

Then I held my meeting with Hebron, where I preach Saturday morning and Sunday afternoon once a month. And from this meeting, I baptized six happy young people.

I was then assisted again by Bro. Thornton at Pheba, where the Lord greatly blessed us. Bro. Thornton seemed to have been perfectly in the hands of the Lord, and we greatly rejoiced in seeing nine led to Christ.

The Lord be praised for the saving power of His Word.

W. H. THOMPSON.



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The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, cystitis, gonorrhea, fistula, eczema, hemorrhoids, the eruptions, nose and throat, and in fact, all chronic and malignant diseases. Many patients cured by correct use of the Oil Cure sent me giving testimonials. I am not afflicted myself and I do not intend to suffer from any disease. I feel that I should tell you of this cure. Call on or address Dr. R. E. WOODARD, 506-508 Main St., Little Rock, Ark.

Members of Associations.

Valobasha—Cascadia, five miles west of Harbison Station, Friday, October 8, 1903.
Mississippi Liberty—Five county, Friday, October 9, 1903.
Central—Union, on the R. & M. R. R., Friday, October 10, 1903.
Louisville—Louisville, Saturday, October 10, 1903.
Bethlehem—Love Creek Church, seven miles east of Memphis, Saturday, October 10, 1903.
Salem—Mt. Nebo, Jackson County, Saturday, October 10, 1903.
Pearl—Little Lent, Church, nine miles east of Collins, & S. L. R. R., October 10, 1903.
Magee's Creek—Shiner Church, three miles north of Vicksburg, Saturday, October 11, 1903.
New Liberty—Mt. Zion Church, twelve miles south of Hattiesburg, Tuesday, October 13, 1903.
Aberdeen—Providence Church, Chickasaw County, Tuesday, October 13, 1903.
Cold Water—Hybla, Church K. C. M. & B. R. R., Wednesday, October 14, 1903.
Sipsey—Shiner Church, three miles northeast of Splunge, Monday, Thursday, October 15, 1903.
Kosciusko—Unity Church, three miles east of West, Sunday, Friday, October 16, 1903.
Lauderdale—Summit Grove Church, two miles east of Hattiesburg, October 16, 1903.
Choctaw—Antioch Church, Kemper County, Saturday, October 17, 1903.
Hopewell—Kings Church, Saturday, October 17, 1903.
Leaf River—Unity Church, Green County, Saturday, October 17, 1903.
Tombigbee—Hill View Church, ten miles northeast of Fulton, Sunday, October 17, 1903.
Trinity—Cuthbert Church, seven miles north of Fulton, Wednesday, October 21, 1903.
Lincoln County—Unity Church, two miles east of Hattiesburg, Friday, October 23, 1903.

Harmony—Good Hope, Leake county, twenty miles north of Morton, Friday, October 23, 1903.

Another Time.

"If I had told him but nineteen times, I should have lost all my labor!"

Temperance sentiment enough. No! No! There are millions of good people in this country who do not understand the importance of the temperance question. They have never been taught how tremendous and how far reaching are the issues involved in the struggle with intemperance. They do not have any adequate conception of the unceasing and utter waste of money, of the slow rotting effect of moderate drinking upon body and mind, of the keen and hopeless misery of multitudes of women and children, poor, involuntary sufferers from the drink curse, of the impending danger to every institution for which good men and women pray and work, of the soddening of manhood, of the defiling of womanhood, of the threatening destruction of liberty and progress—so plainly, sadly evident to all those who have prayed, and studied, and toiled, and agonized in dread of the "prolific mother of mischief," this "gigantic crime of crimes."

Beware of Ointments for Catarrh That Contain Mercury.

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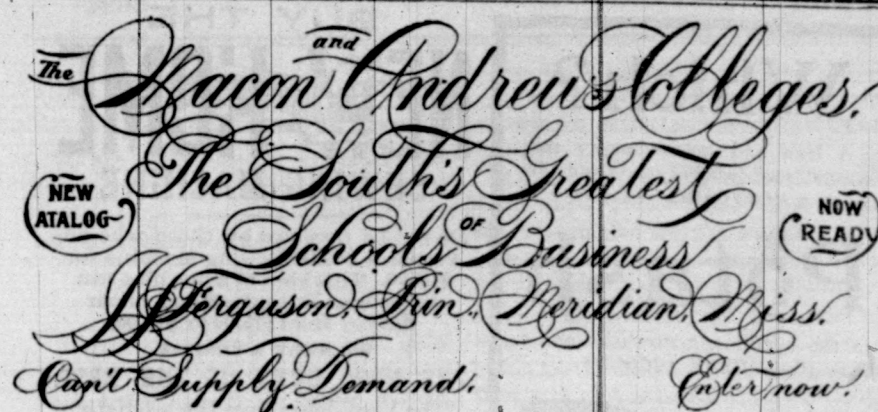
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For the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the seething of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not see to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300

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In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

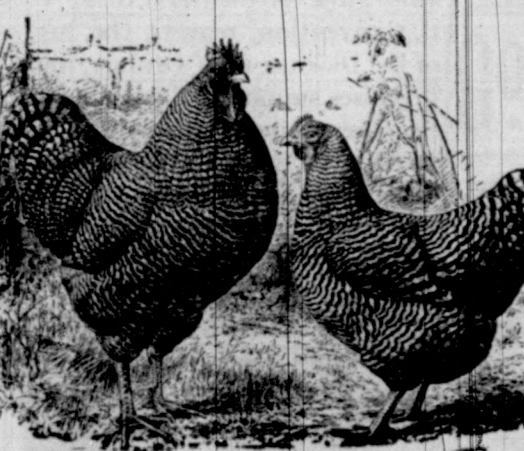
350

is the number of students wanted next session.
This is the old reliable, founded in 1826.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.



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Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. SAT ISFY MY CUSTOMERS.

W. R. TATE,
Goodman, Miss.



Department.

The Daily Reader.

Monday 12. Isaiah 53:1-12. Compare Hebrew 9:28.
 Tuesday 13. Isaiah 53:1-12. Compare Isaiah 63:7.
 Wednesday 14. Isaiah 53:1-12. Compare John 4:14.
 Thursday 15. Isaiah 53:1-12. Compare Mark 11:17.
 Friday 16. Isaiah 53:1-12. Compare Hebrews 1:15.
 Saturday 17. Isaiah 53:1-12. Compare Isaiah 14:14.
 Sunday 18. Prayer meeting. Great men of the Bible. What Moses teaches us. Exodus 34:28-35. Matthew 17:34. Hebrews 3:1-5.
 Sunday school lesson. Child's Confession. Psalm 51:1-17.

—Here is something worth putting in every Bible in the land. It would make a prayer-meeting topic or a sermon for a sermon.

A Bible Reading of Ages.

Rock of ages cleft for me,
 Psalm 62:1-5.
 Let me hide myself in thee,
 Ex. 17:2-7.
 Let the water and the blood,
 I John 5:7-9.
 From thy river shall come,
 John 4:14.
 Be of sin the double cure,
 II Kings 19:35.
 Cleanse me from all iniquity,
 Isa. 1:16.
 Not the labor of my hands,
 John 15:5.
 Can fulfill the law's demand,
 Matt. 5:17-19.
 Could my zeal no espouse mine,
 Psalm 69:1-13.
 Could my tears forever flow,
 Psalm 69:1-13.
 All for sin could not atone,
 Hebrew 9:26.
 Thou must save and thou alone,
 Hebrew 9:26.
 Nothing in my hand I bring,
 Isa. 64:6.
 Simply to thy cross I cling,
 Gal. 3:14.
 Naked, came to thee for grace,
 Rom. 13:14.
 Helpless, look to thee for grace,
 Phil. 3:11.
 Foul, I to the fountain fly,
 Psalm 51:7.
 Wash me, Savior, in thy blood,
 John 13:8.
 While I draw this beating heart,
 Psalm 102:15.
 When my eyelids close in sleep,
 Eccl. 12:3-7.
 When I soar to worlds unknown,
 John 14:23.
 See thee on thy judgment throne,
 Matt. 25:31.
 Rock of Ages, cleft for me,
 I Cor. 10:4.
 Let me hide myself in thee,
 Psalm 17:1.

Oil Cure For Cancer.

DR. RYE has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free, giving particulars and prices of oils. Address Dr. W. O. Rye, Drawer 111, Kansas City, Mo.

—Meridian, Nov. 10—12!

—Send your name to Dr. Venable today.

—Look for the program now in a few days.

—A great B. Y. P. U. Revival is sweeping over the State. More people are making inquiry about the C. C. Courses than ever before.

—Pastor Wayne Sutton will take "The Gospel in the Psalms" in connection with his prayer-meeting at Braxton. It would pour new life into the dry carcasses of your prayer-meeting too, brother pastor, if you were to try it.

—The people who are actively engaged in B. Y. P. U. work are the best supporters a pastor has. They know what he wants them to do and are willing to do it. Oh! that all our people were earnest Christian workers.

—The Rankin County Association adopted their first report on the Young People's Work last week in session at Fannin. If some one would call attention to it,—that is all he would have to do now—every association in the State would do likewise. Most of them do; all of them should.

—The Third Church B. Y. P. U. of St. Louis has one of the largest and most successful unions in the State. The membership is one hundred and fifty and the average attendance one hundred and thirty. Nearly all are systematic givers and the meetings are devotional and very spiritual. This church has also a junior union of seventy-five members.

The New Jersey Union publishes a monthly paper full of items of interest. The current number urges the claims of Asbury Park for the next B. Y. P. U. Convention, regrets the loss of Dr. Dickinson, of Orange, and promises support to systematic beneficence since the appointment of Rev. C. E. Cook, of Bloomfield, as superintendent.

TWO GRAND MUSIC BOOKS.

THE C. V. HYMAN. Best all-purpose Baptist hymnal of the age. Nearly 500 songs, new and old. Boards, 40 cents; muslin, 30 cents, prepaid.
 SHORT TALKS ON MUSIC.—Greatest book on the globe for home study and class work. 252 Talks, 162 Examples, 40 Questions, 45 bright, new songs. Cloth, stamped with gold, 50 cents; muslin, 25 cents, prepaid. Send 25 cents with this notice for either book, to receive for both, and secure coupon entitling you to a fine teachers' Bible absolutely free. Specimen pages and coupon free on application. Address The Dorset Publishing Co., Columbia, Tenn.

Which?

A lean and potash-hungry soil, wasted seed, wasted labor and idle gains—A MORTGAGE. Or, plenty of

Potash

in the fertilizer, many bales and a busy gin—A BANK ACCOUNT.

Write us for our books. They are money winners. We send them free to farmers.



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 98 Nassau St.
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BLAKESLEE GASOLINE ENGINE.

ALWAYS READY FOR USE.
 MOST SIMPLE ENGINE BUILT.
 Expense according to work done.
 When stopped expense ceases.
 No attention after starting.
 Positively safe. Wonderfully economical.
 ABSOLUTELY RELIABLE.

For farmers, printers, millers, well drillers, manufacturers, miners, bakers, threshermen, carpenters, hay balers, grain elevators, pumping, saws, etc., etc.

Stationaries, Portables, Engines and Pumps, Hoisters.
 Catalogue and information on application. State your power needs.
 White-Blakeslee Manufacturing Co., Birmingham, Ala.

Stock lick it. No dosing. No drenching.



TRADE MARK.

Blackman's Medicated Salt Brick.

The only guaranteed Stock tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one in his feed box. No owner of horses, cows, sheep or hogs should be without them.
 Sold by all dealers, everywhere.
 Price 25c. per brick.

Sole manufacturers,
 Blackman Stock Remedy Co., Chattanooga, Tenn.

Manager Wanted.

Trustworthy lady or gentleman to manage business in this county and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday by check direct from headquarters. Expense money advanced; position permanent. Address Manager, 610 Monon Bldg., Chicago, Ill.

BUY THE NEW HOME SEWING MACHINE

Do not be deceived by those who advertise a \$60.00 Sewing Machine for \$20.00. This kind of a machine can be bought from us or any of our dealers from \$15.00 to \$18.00.

WE MAKE A VARIETY.

THE NEW HOME IS THE BEST. The Feed determines the strength or weakness of Sewing Machines. The Double Feed combined with other strong points makes the New Home the best Sewing Machine to buy.

Write for CIRCULARS showing the different styles of Sewing Machines we manufacture and prices before purchasing.

THE NEW HOME SEWING MACHINE CO.
 CHICAGO, ILL.
 28 Union Sq. N. Y., Chicago, Ill., Atlanta, Ga., St. Louis, Mo., Dallas, Tex., San Francisco, Cal.
 FOR SALE BY THE SMITH CO.

A NEW PASSENGER TRAIN.

The Queen & Crescent Route will, on Sunday, September 13th, put on an additional Passenger Train, to leave Vicksburg at 8:15 a. m., and arrive at Meridian 1:15 p. m. Returning this train will leave Meridian at 3:15 p. m. and arrive at Vicksburg at 8:15, stopping at all stations.

This is service which has been desired by the public for several months, and will, doubtless, accommodate a very great number of people. This gives three trains daily in each direction, and is just three times the number of trains run four years ago.

The new trains, besides serving the needs of travelers between local stations, will connect at Meridian with the North and South bound trains of the Alabama, Great Southern and from Birmingham, Chattanooga, Cincinnati, etc.; the Mobile & Ohio, both North and South bound, and the New Orleans and North-eastern to and from Laurel, Hattiesburg, and New Orleans.

Persons desiring to do business in Meridian can go to that place, arriving at 1:15 p. m., have two hours in which to attend to their affairs, and return at 3:15 p. m.

It will also enable persons in Vicksburg to go to the State Capital and have all day to do business and return to their homes in the evening.

The rapid growth of business in Mississippi has made this splendid service possible, and the management of the Queen & Crescent Route, always anxious to give the public the very best possible service, has been preparing for several months for this addition to the service.

New cars and engines had to be built—these were ordered nearly a year ago in anticipation, and have not yet been all received but sufficient to enable a start to be made. The additional cars and engines will be forthcoming in a few weeks.

R. J. ANDERSON, A. G. P. A.
 GEO. H. SMITH, G. P. A.

BIG 8 Chain of 8 Colleges owned by business men and endorsed by business men.

Fourteen Cashiers of Banks are on our Board of Directors. Our diploma means something. Enter any time. Positions secured.

Dr. A. H. Smith's Practical Business College.
 (Incorporated, Capital Stock \$100,000.00.)

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For 150 page catalogue address either place. If you prefer, may pay tuition out of salary after course is completed. Guarantee graduates to be competent or no charges for tuition. HOME STUDY: Bookkeeping, Shorthand, Penmanship, etc., taught by mail. Write for 100-page CATALOGUE on Home Study. It's free.

GOOD COAL
 Muscogee Coal Co., Birmingham, Ala.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Haley.

Mrs. O. J. Haley born Nov. 3rd., 1852. Joined County Line Baptist church Aug. 29th, 1875. Rev. D. I. Purser, pastor, and J. M. Good, clerk. She was married to Mr. J. A. Haley, by Rev. D. I. Purser, Sept. 24th, 1876. August 17th, she passed into the realm of immortal bliss. She sleeps in the County Line cemetery to await the resurrection of the just.

May the Lord comfort the husband, daughter, five sons and the host of friends whom she has left behind.

W. S. ROGERS, pastor.

Nichols.

David Jackson Nichols died at his home in Greenwood, Miss., Sept. 1st, 1903, aged seventy-three years. The greater part of his life was spent in Madison County. The last twelve years he lived in Greenwood. From early life he was a devoted Christian and Baptist. He was a confederate soldier and made an honorable record. He was a good husband, father and friend. A wife and four children, Mrs. S. L. Pope of Amory, Mrs. S. F. Jones and D. E. and C. G. Nichols of Greenwood, survive him.

He died in hope, saying at the last, "All is ready."

W. M. BERR.

Owings.

Mr. M. C. Owings departed this life at his residence, east of Nettleton, Miss., on the 20th of Sept., 1903, and was laid to rest in Pine Grove Church Yard, on the following day.

Deceased was born in Georgia, May 5, 1845, joined the Missionary Baptist church in 1866, and lived a consistent member of the same up to the time of his death.

He was married in 1874, in Marion county, Ala., and was a devoted husband and father. Leaving to mourn his loss a wife and seven children.

(REV.) R. W. MECKLIN.

Resolutions.

WHEREAS, it has pleased our heavenly Father to take from us, by death, our beloved sister, Mrs. W. L. Pryor,

Resolved, That our church and Woman's Missionary Society have lost one of their best and most efficient members.

That we tender to her bereaved husband and children, and all her loved ones, our tenderest sympathies in their sorrow bereavement.

That a copy of these resolutions be spread on the minutes of our society, one be sent to the family and one to THE BAPTIST for publication.

(MRS.) B. S. SHINN,

(MRS.) J. L. LOW,

Committee.

A Few Words in Memory of My Friend, Capt. Brown.

"And merciful men are taken away." He has left us—one of Mississippi's gentlemen, a man that will always be remembered, a courteous, thorough training in the 'old school' was his! After a conversation with Capt. Brown

I was always proud of my womanhood—by his beautiful, perfect manners one always felt as if women were on a higher plane than men.

He certainly was a merciful man—I don't think I ever heard Capt. Brown speak an unkind word of any one. I am sure he tried to do unto others as he would like to have others treat him. God saw fit in his goodness to call him hence ere he took his place in the New Capitol—but in the Home-eternal in the heavens there was a place prepared by a loving Father.

We know he had made his peace with God and in the hour of leaving death had no terrors.

He is with the little son that only a few short months ago was the light of the home—now he plays in the garden above.

May the wife and children be comforted by the "peace" that passeth all understanding," knowing that some fair day they too shall be called to join the home circle above.

Married.

Keppeler-Tate.

Mr. J. G. Keppeler, of Clifton, Arizona, and Miss Cammie Tate were married in the latter's home near Longtown, Miss., at 3 o'clock p. m., Sunday, Sept. 27, 1903. Their future home will be in Arizona, leaving the following day for that Territory.

Many good wishes follow them from their friends here. The writer officiating.

R. L. BUNYARD.

Como, Miss.

Eaverson-Mothershed.

Mr. E. A. Eaverson and Miss Annie Mothershed were united in marriage in the Baptist Church, Luxahoma, Miss., on the evening of Oct. 4, 1903.

Many friends were present to wish their much happiness through life.

The writer officiating.

R. L. BUNYARD.

Como, Miss., Oct. 5, 1903.

TEACHERS WANTED.

We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Enclose stamp for reply.

AMERICAN TEACHERS' ASSOCIATION, J. L. GRAHAM, L.L.D., Manager, 152-154 Randolph Bldg., Memphis, Tenn.

SPRING BUSINESS FOR MEN.

Used for making of hundreds of delightful costumes. Make \$40 to \$50 weekly. Do business at home. No traveling, all or spare time. Selling Gray outfits and doing machine gold, silver, nickel and metal. Selling on Watches, Jewelry, Tableware, Acrylics, all metal goods. Heavy gold. No experience, quickly learned. Enormous demand. No cost or expense. Write today. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

HERE'S WHAT YOU WANT.

Behind the Scenes, James \$0.60
 Three Reasons, Pendleton 60
 Allen Immersion, Dayton 75
 Little Baptists, Martin 75
 Pilgrim's Progress, Bunyan 60
 Lord's Supper, Dr. W. P. Harvey 10
 Or send us \$2.00 for the entire lot. Order any book you want from

BAPTIST BOOK CONCERN, 642 Fourth St. Louisville, Ky.

W. B. Thomason, M. D.

Physician and Surgeon.

Residence 201 North State Street. Office in Century Building, third floor. Telephone at residence, No. 623. Office Hours 9 to 11 a. m., 2 to 4 p. m.

Tetterine For All Painful Skin Eruptions.

"Send me four more boxes of Tetterine for my little girl. It does her more good than anything we ever tried."—Jas. S. Porter, Lynchburg, S. C.

Get at druggists, or by mail from J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

JOHN W. PATTON,

(Successor to Patton & White)

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Sell for Cash or on Easy Payments the Following Celebrated Makes of

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Will send catalogues with prices and terms. Write him.

J. W. PATTON, Jackson, Miss.

Your Liver

Is it acting well? Bowels regular? Digestion good? If not, remember Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

50c of druggists or R. P. Hair & Co. Nashua, N. H.

Teachers' Interstate Examination Course.

Teachers wishing to prepare for examinations should write, at once, to Prof. J. L. Graham, L.L.D., 152-154 Randolph Building, Memphis, Tenn., for particulars concerning his special Teachers' Examination Course.

This course is taught by mail, and prepares Teachers for examination in every State in the Union. Leading educators pronounce it the best course ever offered to the teaching profession, and all Teachers wishing to advance in their profession should immediately avail themselves of it. Enclose stamp for reply.

Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

\$20.00 TO \$40.00 PER WEEK

Being Made selling "500 Lessons in Business." It is a complete hand-book of legal and business forms. A complete Legal Adviser—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmer's Reckoner. A complete set of interests, Grain, Lumber and Cotton Tables; measurements of CISTERNS, Timber, Lumber, Logs and Bins of Grain, etc., in one volume. Over 472 pages, 250 illustrations. It is a complete business educator; brought home to every purchaser, SIMPLE, PRACTICAL and PLAIN; 500 agents wanted at once. Boys and girls can sell as well as men and women. One agent in the country sold 45 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy at every home. Selling price \$1.50. Liberal discounts to agents. Send 25c for outfit; satisfaction guaranteed (or money refunded). Circulars free. L. J. NICHOLS & CO., ATLANTA, GA.

WOMAN'S WORK.

Mrs. JULIA T. JONES, Editor.
P. M. Clinton.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee.

Mrs. E. G. Hackett, President.
Meridian. Mrs. W. Woods,
Secretary, Meridian.

Program.

October 11.

Programs are suggested, and intended that those in charge should make necessary additions and changes.

Subject.—Frontier Missions.

"Plan, Preach, Prepare."

1. Prayer Hymn: "Savior, Thy dying love," etc.

2. Bible Lesson: Luke 11:1-13.

3. Sentence Prayer: "Mission and Consecration."

4. Suggestions for: "Motives for Frontier Missions."

5. Patriotic Song: "Our Country's highest good."

6. Preservation: "Spare the Liquor Traffic, Save the Race."

7. Protection: "For our women, against worldliness, and false doctrines, etc."

8. Two Talks: "Suggested by Card in Monthly Literature."

9. Oren Parham: "Why shall the Society gather a steadily increasing income for Mission Work?"

10. Two Suggestions: "Answer: (1) Adopt the Home Department; (2) Have a family mite box to collect stray pennies. Place this on the breakfast table on Sundays, holidays and holidays."

11. Business: "Collection."

12. Lealiter: "As God is making Many Rich."

13. Closing Hymn: "Consecration." (To be selected.)

To the Sisters of Lincoln County Association.

Dear Sisters—Our Woman's meeting will be held on Saturday

Gives Perfect Health.

Fully nine-tenths of all ills of mankind can be traced to irregularities of the stomach and bowels. When these organs fail to act regularly, the system becomes clogged with impurities, and perfect health is impossible. Mozley's Lemon Elixir is a pleasant lemon juice which acts gently and thoroughly cleanses the system. It is a perfect liquid laxative and is good for every member of the family. Fifty cents at all drug stores. MOZLEY'S LEMON HOT DROPS are just as equal for COLIC, CHOLERA, BRONCHITIS, SORE THROAT, etc.

Mozley's Lemon Elixir.

"One Dose Cures."

Positions
\$5,000 BANK DEPOSIT
GUARANTEED BY A
Railroad Fare Paid, \$500
FREE Courses Offered
Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

before the third Sunday in October at Union Hall, two miles east of Brookhaven. We are anxious that each society in Lincoln County Association be well represented.

At Union Hall you will enjoy old fashioned Southern hospitality.

Write the reception committee, Mrs. W. C. Maxwell, Mrs. W. J. Maxwell, or Miss Lou Mason. Either of these ladies will see that you have conveyance from the train to the Association.

Come, sisters, we bespeak for you a pleasant time, and pray with us that God's name be glorified.

Yours in the work,
L. G. M., Vice-Pres. of Lincoln County Association.
Brookhaven, Miss., Sep. 28, '93.

Programme.

For Woman's Meeting to be held at Utica during Association, October 9, 1903:

1. Woman's Work in the Church.—Mrs. E. C. Bolls, Vicksburg.

2. Why a Woman's Missionary Society in each Church, and How to Maintain it.—Mrs. M. J. Simpson, Florida.

3. Ought Societies Resort to Bazaars and Entertainments to Raise Money for the Cause of Christ? If not, How Should it be Done?—Mrs. W. F. Yarborough, Jackson.

4. Band Work.—Mrs. W. J. Derrick, Yazoo City.

5. Home Department.—Mrs. Wm. Woods, Meridian.

6. Literature.—Mrs. J. L. Johnson, Clinton.

7. Frontier Box Work.—Mrs. M. B. Aven, Clinton.

Paper Read at the Woman's Meeting of Copeiah Association.

SEPTEMBER 10TH, 1903.

(Published by request.)

Some Suggestions as to Bringing About a Greater Interest in W. M. Societies:

I have been asked by our Vice-President, Mrs. W. E. Ellis, to give some ideas, or plans, as to how we might awaken a greater interest among the women of our churches in missions, and in W. M. Societies.

We give, as follows, some plans

If your lamp-chimneys break, say MACBETH to your grocer—loud! He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

which have suggested themselves, which we think might solve this problem to some extent:

1. I would suggest a hearty cooperation of pastors, in organizing societies in their churches, by giving their aid and sympathy.

2. In electing officers, the president, vice president, secretary and treasurer should be zealous, consecrated and enthusiastic workers, regular in attendance, with hearts overflowing with love for the Master, preparing bright, and interesting programs, beginning, and closing the meeting on time. Programs should be short, having each member as far as possible take some part.

3. There should be three comes in the heart of every member. Let us come to the meetings in that "the love of Christ constraineth us," with a prayer in our hearts and a song of praise upon our lips. Come with willing hands, and swift feet, to do the Master's will. Come prepared to make the meeting a success, by words of encouragement and hearty good will.

4. A knowledge of the missionaries, their work, and the fields upon which they labor with increased interest. You ask, how may we obtain this knowledge? By subscribing for the literature prepared by W. M. U., The Foreign Mission Journal, The Baptist, and Home Field, all of which are full of information of the missionary cause.

Personal responsibility is an important factor in success. None of us liveth to himself is Paul's way of stating that we are beings of influence, that we should work each for the other.

In the words of Isaiah, Rise ye women that are at ease, hear my voice ye careless daughters. Remember we are told to "go

quickly and tell." "How beautiful are the feet of them that bring glad tidings."

Have we ever thought, dear friends, whether we were needed in the missionary work? Have we settled the question whether our Lord's command, "Go teach all nations," is binding upon us?

But even if we are not called to carry the bread of life to those in distant lands who are famishing without it, are we to conclude that the whole work can be done without our help? Nay, rather, are we not needed in carrying it forward? Our own auxiliary needs us. It needs our presence at our meetings. It needs our constant contributions to its treasury. It needs our hearty personal interest and support. Whether we have much or little to give we may be in earnest to do our utmost for the cause.

The missionaries need us. They are bearing the heat and burden of the day. They have many and peculiar trials, many discouragements in their work, many cares and perplexities and they turn to us for sympathy.

They need our earnest, persevering prayers for God's blessing on their work. They need to be strengthened and sustained by the assurance that we care for the souls whom they are trying to reach and save.

And the Lord Jesus needs us. He has condescended to make use of human instruments, of the souls he has redeemed, in spreading the tidings of his love. The message must go from heart to heart for so alone can it be spread from land to land.

And today when the message comes to us, that the Lord to whom we owe all that we are and all that we have, needs us in the mission work, there can be but one response from our hearts, for we surely would not withhold anything of which the Lord hath need.

"Let no one hear you idly saying There is nothing I can do, For the souls of men are dying And the Master calls for you."

FRUIT OF THE PALM.

Drake's Palmetto Wine, a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE BAPTIST who writes for it. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

temperance.

No Time to Lose.

The success of the first step of the plan adopted by the Prohibition Convention of February 17th last, is, from what the executive committee reports, a foregone conclusion. Enough of the legislative nominees are committed to insure the submission of a constitutional prohibition amendment. For this success we should rejoice and take courage. The real fight is now upon us, and we have no time to lose. A majority of the voters of Mississippi for constitutional prohibition, will not be won next year without great labor and great sacrifice. The campaign ought to be planned well and planned at once and the actual work of the campaign begun at an early date. The most effectual facts and the most potent arguments that can be brought to bear should be collated, arranged, published and sent out week after week by a committee especially appointed for this purpose.

In addition to this it seems to me that we ought to have a newspaper, published at Jackson or some other accessible point, whose chief motive during this campaign should be to win the adoption of this amendment. We could either start a new paper or adopt some one already established in our State known to be favorable to this movement. Steps to do this should be taken now, and the first of November of this year should find such a paper as that, as the prohibitionists' organ, abroad in the land laden with prohibition news and arguments.

I said that to win in this fight will cost labor and sacrifice. Prohibitionists of means have now before them one of the very best opportunities to honor God, who gave them what they have, and to serve their fellows that ever came before them before May God enable them to see their duty and that they may send to the executive committee at once liberal donations for the prosecution of this greatest of all campaigns that was ever waged in Mississippi. I am not a member of the executive committee but I am certain money is needed and needed now.

To make secure the victory for constitutional prohibition, we should work mildly but constantly all through this fall and the coming winter, and as spring opens we should increase our vigor until through the summer and up to the November election well directed enthusiasm shall be up to floodtide, landing us on the safe side of victory. We shall need the employment of the best talent we have. Let Bishop C. B. Galloway and President B. G. Lowrey and men of like caliber with them, many of which prohibition marshals under her banners in this State, turn loose as they will ere this fight shall close and all will end well.

T. J. MOORE.

Lena, Miss.

MISSISSIPPI BAPTIST PUBLISHING CO., 304½ East Capitol Street, JACKSON, MISS.

TEMPERANCE.

BY W. H. PATTON.

No Time to Lose.

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We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

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Personal.

—Brown Brothers sell Weber Wagons.

—Rev. Geo. W. Sherman of the North Edgefield Church, Greenville, has been called to Cisco, Tex.

—Brown Brothers sell all kinds of Harness.

—Mississippi College closed up last week with 286 students. Let's make it 300 by Christmas and 350 by June!

—Washington, D. C., to have the finest union depot in the world, at a cost of \$14,000,000. Work now in progress upon it.

—The Texas Baptist Standard is still branching out. It is to have a Health department conducted by the Physicians in charge of the Battle Creek Sanitarium.

—Brown Brothers sell Chattanooga Wagons.

—Rev. J. L. H. Weston leaves Ruston and goes to Little Rock. The Ruston church has called Rev. W. Y. Quisenberry of Newbern, Alabama.

—Brown Brothers sell Columbus Buggies.

—Mrs. Gen. Sophie D. Lee, after many years of suffering, died at the family home in Columbus last Saturday night. She was a noble Christian woman.

—Rev. W. R. Butler of Pachuta, died on the 1st inst. at the advanced age of 75 years. He had been an eminently useful man in the Baptist ministry.

—The Jackson 2nd church has moved its house of worship to the lot purchased one year ago and made some other necessary improvements at a cost of \$400.00.

—Brown Brothers sell Weber Wagons.

—Let it be remembered by all that the Lincoln County Association will meet at Union Hall, two miles east of Brookhaven, on Friday, the 10th inst. There is now no Fair River Association.

—Brown Brothers sell Columbus Buggies.

—We appreciate accounts of the opening of the Seminary by Bro. Bryan Simmons and J. R. Hobbs. They do not appear in these columns, because a similar account from another was already in print when these came.

—Cards are out announcing the marriage of Miss Annie Janette Leavell to Luther Wallace Caldwell, in the Baptist Church, Oct. 20th, 1903, at 4:30 p. m., Cherry Creek, Miss. Miss Annie is a daughter of Dr. B. F. Leavell.

—Brown Brothers sell Chattanooga Wagons.

—Three associations which we have visited have each given money enough to pay for a good cow—about \$40.00 buys one. These associations are Strong River, Chickasaw and Carey. Generous people!

—In this issue we give a summary of the Diaz matter. Those who wish to go more into details in their study of the question might do well to write to the Home Board, Atlanta, Ga., for its 30-page pamphlet on this question.

—Brown Brothers sell all kinds of Harness.

—Cardinal Gibbons thinks, in a newspaper interview, that our public school system is "imperfect and vicious and undermines the religion of our youth."

It would take the world "parochial" to make them suit the Cardinal—that is all.

—The Southern Ry. is erecting a model freight depot at Meridian, for use by the Southern and the M. & O. Rys. It is 400 feet long by 130 wide. Four tracks run through the center, from end to end. Already there have been used over 450,000 feet of lumber besides many thousand bricks and much other material. It will cost not less than \$50,000.

—Rev. J. J. Walker and his noble people will begin within a few days the erection of a \$1,500 house of worship at Berwick. \$1,250 of this amount are in hand now, and the other will be easily raised. Bro. Walker is doing a great work.

—The Sunday-school Board of the Southern Baptist Convention will issue a Hymn Book. The prospectus lies on our table. They invite suggestions; so if you have a song, new or old, that you would like to see in use send the name to them.

—The appearance of the minutes of the Strong River Association was five days later than the agreement. This we regret, but Bro. Sutton, the clerk, was in no way responsible for the delay as he put the copy in the hands of the printer promptly. It was all caused by printers leaving.

—Miss Ruth Bryan, the accomplished eighteen-year-old daughter of the Hon. W. J. Bryan, was married at "Fairview," the Bryan country home, Lincoln, Nebraska, last Saturday night at 8 o'clock, to Mr. Leavitt, the artist, who some time ago went to paint a picture of Mrs. Bryan. He is fourteen years her senior.

—Rev. P. T. Hale, D. D., of Owensboro, Ky., has been aiding Rev. W. Jas. Robinson in a meeting at Water Valley for a week. Bro. Robinson preached each night for a week preceding the meeting. To date (Monday) nineteen have been received into the church. Dr. Hale preaches with marvelous simplicity and power.

—The new Secretary of the Home Mission Board, Dr. B. D. Gray—and by the way an old Mississippi boy, let it ever be remembered, who has a Mississippi woman for his wife—made his maiden speech in Oklahoma City last week, in which he captured the people and won them so completely that they thronged him at its close and turned it into an old-fashioned Baptist hand-shaking and rejoicing. Gray is a statesman and a scholar—one of the best mixers that ever moved around among the people—and he won't be long making his mark as a "Secretary" either.

—A copy of the pamphlet "Principles of Profitable Farming," is before us in a new and revised edition. The principles of proper rotation with leguminous

crops and the great advantages to be derived by such methods are explained in the pamphlet in a fascinating manner. A description of the Experiment Farm at Southern Pines, N. C., where the best methods of using fertilizers are being studied and put into practice, is also a valuable feature of this publication. A thorough perusal of the book would be of interest and benefit to all practical farmers and copies can be had, free of charge, by writing to the German Kali Works, 93 Nassau Street, New York, N. Y.

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